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THE

Vedic Magazine

AND

GURUKULA SAMACHAR.

Edited by Professor **RAMA DEVA**, B. A

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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THE ORIGIN OF THE VEDAS.

———:o:———

"The Vedic hymns were written by the authors whose names they bear, and that they are not eternal" is the consensus of opinion among the Western Scholars. Dr. John Muir was among the first during the last century to propound this theory, and all the subsequent Western or Westernized students of the Vedas have adopted this view *in toto* : even Max Muller, Fraser and Macdonell, with all their erudition did not see, rather could not see any reason to differ. Is this view correct? That is the question.

We know that in discussing a moot question, it is the usual practice either (1) to disprove the statement of the adversary by refuting his arguments till he is silenced and can say no more; or (2) to put one's own case in positive form, prove his own assertions and leave the decision with a

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third party, be he a judge, an arbitrator or be it the public. Both the methods have their own advantages and disadvantages. In the present paper, however, it is proposed to adopt the general line of defence: that is to refute at length the theory laid down by the other side, the Western scholars and their followers, and conclude by putting our own case very briefly. This procedure we propose to adopt just for the simple reason that to prove the origin of the Vedas to be *Divine* may, by itself, that is without meeting the arguments of the adversaries or opposers of this theory, form the subject of a rather lengthy paper. So we can in this paper put our case but briefly.

Before entering upon the discussion, we may at the very outset state that the Veda being the oldest book in the library of the world, it would not be safe, nor wise, to depend upon what other later books allege about its origin. See what Prof. Max Muller, in his Hibbert Lectures, says about its antiquity:

> One thing is certain there is nothing more ancient and primtive, not only in India, but in the whole Aryan world, than the hymns of Rig-Veda." (Page 152-3rd Edition.)

And then it would be still more unsafe and unwise to rely on them specially when we realise that the nearest compositions after the Vedic hymns were the *Brahmans*, and they were composed after many hundreds, if not thousands of years!

Mr. Frazer in his "Literary History of India" locates the period of the composition of the Vedas thus:—

> "From 1200 to 1500 years before the Christian Era was for long held the earliest period to which, with safety, the composition of the Vedic Hymns could be assigned. Should the latest theories, based on astronomical data, fail to win adherents to the conclusion that the period of the Vedic civilization extended back so far as 4500 years B. C. and the Hymns themselves to 2500 B. C., it seems daily to grow more probable that the whole period of early Sanskrit

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literature must be placed at a *much earlier date* than that to which it has until lately been allotted." (Page 16—the Italics are ours.)

While at page 69 of the same book, he says:—

"The centre of the period during which they (Brahmans) were composed may be placed at somewhere not far removed from the tenth century before our era."

Thus in ascertaining the origin of the Vedas, no other books can be depended upon; and with them we are deprived of all external evidence (if external evidence they be called). We have, therefore, to depend solely upon the Vedas themselves, and see if they have to say anything; or upon the *internal evidences* only.

No other books being reliable, we shall test only these of the authorities quoted by Dr. John Muir in his Sanskrit texts, that are from the Vedas and are approvingly set out in the pamphlet—"An Account of the Vedas." Needless to say that we shall base our constructive criticism also on the same sources.

(1) In discussing the subject, the author makes a flourish of the following hymn from Rig Veda, Purusha Sukta (x. 90):—

तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दाꣳसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥

He renders it into English thus:—

"From that universal sacrifice sprung the Rich and Saman verses: the metres sprung from it: from it the Yajush arose."

In our present day ordinary Sanskrit language this translation might have been tolerable—we say might have been tolerable advisedly, for *sacrifice* by no means conveys all the ideas conveyed by the term यज्ञ; and so far as we know, there is no English word equivalent to यज्ञ either. But in the language of Vedic literature, which

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even Prof. Max Muller admits, "differs from the ordinary Sanskrit" (Hibbert Lectures Page 143) to translate यज्ञ into *sacrifice* is preposterous, and it is really not translating but transforming the hymns.

यज्ञ is derived from the root यज, which has various different meanings:—देवपूजासंगतिकरणदानेषु (that is, to worship, to combine and to give)—Dhatupatha. So the term यज्ञ will be proved thus:—यो यजति विद्वद्भिरिज्यते वा स यज्ञः" that is, He who combines (the different elements together and evolves this world and its objects out of them), or (He who) is worshipped by the wise (or men in general) is यज्ञ. Therefore *Yajna* as well is a name of the Almighty.

Now, if in the above hymn *Yajnat* were translated into "from Yajna" or "from the Almighty," would not the whole aspect change and the meaning of the hymn become quite consistent, logical and in accord with "the common belief in India" that the Vedas are of divine origin. If the Western Scholars would not see sense in the Vedas what can the "common believers" do for them!

In passing it may be noticed here that by strange coincidence Rishi Dayananda also begins his discussion on the origin of the Vedas in his *Rig-Vedadibhashya Bhumika* by quoting this very hymn, although he quotes it in support of a view quite opposed to that of Dr. John Muir and the scholars of his school. The following is a free English rendering of Swami Dayananda's Sanskrit annotation:-

"From that *yajna*, that is, from that Personage who is endowed with the qualities of being Sachchidananda (Eternal, All-knowing and All blissful)etc., and from that All-powerful Highest Brahma who is the object of worship for all, (Richat) Rig-Veda, (Yajuh) Yajur Veda, (Sămăm) Săma Veda (Chhandansi) Atharva-Veda too, that is, all the four Vedas, arose. They were all the four revealed by Him. ....."

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(2) The next hymn which the learned author quotes is from the Atharva-Veda, X. 7. 20. यस्मादृचो अपातक्षन् यजुर्यस्मादपाकषन् । सामानि यस्य लोमान्यथर्वाङ्गिरसो मुखम्।स्कम्भं तं ब्रूहि कतमः स्विदेव सः॥ He translates it thus:—

"Declare who is that Skambha (the supporting-principle) from whom they cut off the Rich verses; from whom they scraped off the Yajush, of whom the Saman verses are the hairs, and the verses of Atharva and Angiras the mouth."

A literal translation with a vengeance, and an interesting one indeed! But may we ask who is this gentleman *Skambha?* Is he also a separate Devata? And which part of his body was it that was cut off to form the Rich verses? Or were the Rich verses hanging about his body like his hands and legs and they were cut off? And what was it that was scraped off from him, was it his sweat, or was it the hairs of his body? No, No, it could not be his hairs, they were to form the Saman! So it must have been his sweat! And then his mouth! Poor god! Was his mouth also cut off to form the Atharva and Angiras?—By the by, was this *cutting* the universal *sacrifice* referred to in the first quotation? The translator ought to say something.

This is just the result of not getting into the spirit of the hymns, and of trying not to find sense in them. In fact the hymn is a beautiful hymn, full of rich metaphors, but why should the author take the diving deep that may work mischief and disprove the startling theory that the Vedas are the songs of savage people! Notwithstanding, there is Rishi Dayananda who sees in the *mantra* the following meaning:—

"From Whom (the All-powerful) the Rig-Veda is produced; from Whom (the Highest Brahma) Yajur Veda is evolved. (Similarly from Whom) the Sama Veda (and the) Angirah (Atharva Veda) too (are produced.) And

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also to Whom, the Ishwara, Angirasat Atharva Veda is like mouth, that is like mouth the principal part, Sama-Veda like hairs; Yajur-Veda like heart and Richa like *Pran* (breath). This is in *Rupakalankara* (Rhetorical or poetical figure). From Whom all the four Vedas sprang say (*katawat*) what is that, (swit) like what, that is the question. In answer to that: (Skambham &c.) know ye that *Skambha** the supporter of the whole universe. Apart from that Deva, who is the supporter of the universe, no other deva is the creator (or author) of the Vedas."

Thus it will be seen that the above hymn also, if read in the light of this annotation, goes to support the "common belief" and is in no way inconsistent.

(3) The author next quotes another hymn from the same Veda (Atharva) to show that the Vedas themselves claim a different origin from the one ascribed to it by the "common belief." He quotes the 38th verse of the 4th hymn of the 13th Book:—स वै* ऋग्भ्यो अजायत तस्माद् ऋचो अजायन्त।" and rendred it into:—"Indra sprang from the Rich Verses; the Rich verses sprang from him." But where the learned author finds the term Indra in the verse, he knows best. The term *Mahindra* is used only about twice in the whole hymn and that in the 2nd and 9th verse. But thereafter many other terms, which the Western Scholars convert into Devtas,† have been used. So why this स (He) refers to *Indra* is more than we can say. Even admitting that it refers to *Indra*: who is He? Is not

---

*Note—Dr. John Muir also translates *Skambha* into "the supporting-principle," although he puts it within brackets.

* Another reading is वा

† Vide "*Vedic Devas*" by my brother, the Hon'ble Mr. Balkrishna Sahay of Ranchi, (in press) the mansucript of which I had the pleasure to go through.

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the term "इन्द्र derived from इदी (power) and रम्, य इन्दति परमैश्वर्य्यवान् भवति स इन्द्रः *i. e.* He who is All—powerful is Indra"? And then does not the whole hymn show that it is the One Supreme Lord, who is praised there. Read what the 20th and 21st verses of this hymn say :—

तमिदं निगतं सहः स एष एक एकवृदेक एव ॥ २० ॥
सर्वे अस्मिन् देवा एकवृतो भवन्ति ॥ २१ ॥

Even Mr. Griffith translates them thus :—

20. This conquering might hath entered him. He is the Sole, the Simple One, the One alone.

21. In him these Deities become Simple and One.

Thus, to repeat, the whole hymn refers to Him, the One alone. Now, about the meaning of the Verse under discussion, which is really very simple. It says:—"He was born from holy verses: holy verses sprang from Him." By this it is clearly meant to convey that "in the minds of men He is born from the *Richas* (verses), that is, He is known through the *Rihas*, and the *Richas* are produced by, that is, originate from, Him." This hymn also is not, therefore, inconsistent with the "common belief."

(4) The author quotes another verse still from the Atharva-Veda XIX, 54,3.

कालाद् ऋचः समभवन् यजुः कालादजायत ।

And puts it into English thus :—"From Time the Rich verses sprang, the Yajush sprang from Time." But it is a pity, the learned author forgets that *Kala* is not always Time" (समय), and he further forgets how *Kala* came to mean time. The term is derived from कल and is used गतौ संख्याने च (that is, to move, to count). So also कल means to eat, to kill, or, as with सं prefix, to produce. Therefore कलयति संख्याति सर्वान् पदार्थान् वा संकलयति उत्पादयति वा कवलयति भक्षयति यः स कालः that is, Ono who counts and classifies

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everything material, or who creates, or who distroyes is *Kala*. Time, therefore, is *Kala* because nothing can survive it, but the word *Kala*, does not always mean time. Here it means "That One who counts and classifies everything, or creates everything, or destroys everything, the Great Creator, the Great Destroyer. So the verse would mean:—

"From (*Kala*), the Creator Richas sprang, the Yajush sprang from (*Kala*) the Creator;" and this can, by no means, be said to be inconsistent with the belief that the Vedas are revealed knowledge, on the other hand the verse supports the belief and supports it clearly.

(5) One more Vedic passage is quoted by the Doctor and that also is from the Atharva-Veda XI. 7. 24.

ऋचः सामानि छन्दांसि पुराणं यजुषा सह ।
उच्छिष्टाज्जज्ञिरे सर्वे दिवि देवाः दिविश्रिताः ॥

Our author translates it into English thus:—"From the leavings of the sacrifice sprang Rich and Saman verses, the metres, the Purana with Yajush, and all the gods who dwell in the sky."

In this verse the whole controversy centres round the word उच्छिष्ट. It cannot for a moment be denied by any one that उच्छिष्ट is formed by उत् + शिष्ट and शिष्ट is derived from both शिष् to leave and शास् to order. Now, why the word उच्छिष्ट here be derived from शिष् and not शास् we wonder! unless, of course, it be to find in the Vedas that they themselves claim to have "sprung from the *leavings of sacrifice.*" To any careful student it will at once become clear if he reads the whole hymn that here the word is derived from शास and means the Omnipotent, and thus the verse means that "from the Omnipotent sprang the Richas &c;" which statement is not inconsistent with the "common belief."

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These five verses are the only ones quoted from the Vedas in this connection, so we need go no further.

Now in discussing these we have not only met the arguments advanced by the author but have also shown how even these passages themselves support our theory and belief. Therefore we don't think it necessary to multiply any more instances. Dr Muir says that "the hymns were written by the authors whose names they bear" and asserts that "there is not the slightest proof" of these writers being "only the Rishis by whom the hymns "were seen", or to whom they were communicated by Brahma." In reply we say there is a passage in Nirukta 1-20-See what Yaska says there:—

ऋषयो मन्त्र दृष्टयः मन्त्रान् सम्प्रादुः ।

that is, "The names of the *Rishis*, who were seers of *mantras* and for the first time published and taught the exposition of those *mantras*, are written along with those *mantras* as a token of remembrance." (Vide Dr. Bharadwaja's translation of the Satyartha Prakash.)—Believe whom you will, the author of this "Account of the Vedas," or yaska one of the ancient annotators of the Vedas.

Before concluding, let us once more state the problem to be solved. Every one, we hope, will agree that a knowledge or book that claims to be divine should stand amongst others the following tests:—

Ist. It must not contain any historical allusion, for divine knowledge must have been revealed at a time where there was no history. We unhesitatingly say, the Vedas contain no history. The so called historical names are due to the want of a proper study of the Vedas.

2nd. It must not contain any statement that may be found against the Laws of Nature or inconsistent with the Scientific principles. In the Vedas, we confidently aver there is no such statement.

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3rd. It must be in a language, that is the language of no country, no nation, no people, so that it must be comprehensible by every one with equal exertion. Vedic language, none can deny, is an unique language, and, as has been shown above, is quite different from even ordinary Sanskrit.

4th. Last, but not the least, is the question of its name. The name of our revelation *Veda* is derived from the root विद (to know) and it conveys the idea not of a book, as the names of almost all other works claiming to be revela tion do, but it conveys the idea of knowledge and under the above circumstances we can say it is *Divine Knowledge.*

In point of anthenticity, the Vedas have incontestible precedence over the most ancient records. These holy books which, according to the Brahmins, contain the revealed word of God, were honored in India long before Persia, Asia Minor, Egypt, and Europe, were colonized or inhabited .

"We cannot," says the celebrated Orientalist, Sir William Jones, "refuse to the Vedas the honor of an antiquity the most distant." But, at what epoch were they composed ? Who their author? We may revert to times the most primitive, interrogate the most ancient records of the human race, and it is still impossible to solve these questions; all are silent on the subject. Some authors retroject their composition to the first periods after the Cataclysm; but, according to the Brahmins, they are anterior to creation; they were , says the Sama–Veda, formed of the soul of him who exists by or of, himself." (Jacolliot)

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ARJUNA AND MAHENDRA.

———:o:———

(A POEM.)

Arjuna. This is the mountain top to which I'll cling,
So long as penance doth not blossom bear;
But who is this that cometh here in guise
Of mendicancy to disturb my peace?

Mahendra. What brings thee to this dreary spot, O youth?
Thou winnest merit by this act of thine,
If at this early age, thou practisest
The vow of abstinence from pleasures sweet,
Shunning all satisfaction of the sense
Which draws ev'n aged people like myself,
And leads mankind away from duty's path.
And surest merit thy reward would be,
If purest motive be thy guide in this;
But suspicion arises in my mind,
When bow and arrow by thy side I see,
And sword and armour which betoken war.
For what have holy practices to do,
With weapons of offence that life destroy?
And who art thou, O martial youth, proclaim
Thy father's and thy country's name to me,
If nothing secret seal thy lips in aught;
And tell me also what thy purpose be
In coming to this mountain top alone,
Where no man's footsteps ever tread the rock.

Arjuna. I am a Kshatri born of royal blood,
A scion of the lunar race of kings,
My father was King Pandu, prince of men,
My country, Aryavart, whose glorious fame
Like Ocean roll, resoundeth thro' the world.

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And I am known as Arjun, Krishna's friend,
Who wields the bow Gandiva, and whose car
An ape as emblem on its banner bears.
And we are brothers numb'ring five in all,
Yudhisthir, Bheem, myself and twins whose names
Nakul, Sahadeva, to the world are known.
We were yet infants when our father died,
Leaving us all in blind Dhritrashtra's hands,
Instructing him, his brother, to protect
And bring us up with care and due regard,
And vest Yudhishthir, eldest born of us,
With sovereign power at the proper time.
But selfish motive sways the Regent's mind,
And low ambition to usurp the throne,
And transfer that to children of his own
Which rightfully belongs to Kunti's sons.
And I come here commanded by the sage,
Who is the propagator of our line,
To practise penance hard and thus obtain
Self-knowledge, self-control and discipline
Which lead to sovereign pow'r and pave the way
To human greatness in all varied forms.

Mahendra. This is well said: I see what thou dost mean,
But why this martial port which hardly suits
A person bent on holy practices?
A holy man should ne'er possess the sword,
Which, like the arm of Yama, fear inspires,
Nor should he have the *Dhanush* by his side
Which deals destruction to all living things;
For Muni's vow of abstinence is harmed
By thoughts of blood and vengeance, which pollute
Heart's purity and cleanness of the soul.
So if thou seekest fruition of thy vow,
If thou wouldst see it crown'd with full success,

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Remove these arms that sore obstruct thy path,
And shut the gates of mercy on mankind.

Arjuna. Thou seemst to be a Brahman mendicant,
Ignorant of the duties of my class,
Or thou wouldst not indulge in idle talk
And ask me to demean myself in aught.
I am a member of the royal race,
And sword and sceptre my adornments are;
How can I then put off my arms for good,
And part with all that's dearest to my heart?
This sword of mine reminds me that I am
A Kshatri born to rule and to command;
And with this sword I hope once more to win
What we have lost and the usurpers gain'd.
And as a Kshatri I protection grant
To all the living beings on this earth,
When Justice trampled on for redress calls,
And Prithvi groaneth under loads of sin.
And at such times, the sword doth right the wrong,
Destroying wicked men that ruin bring,
And all the vices which degrade the soul
Of mortal man, and cause them grief and pain.
And on this lonely mountain top, O sage,
My sole protection is this weapon bright,
Amidst a thousand dangers that infest
This fearful, howling wilderness all round.

Mahendra. All this is true; but how, my friend, wilt thou
Restrain thy lower self which, like a colt,
Runs on in all directions uncontroll'd
Destroying peace and concord of thy mind?
Penance is hard to practise, unless one
Subdues the lower mind and keeps control
On baser passion and ambition low,
Forsaking love of pow'r and greed of gain
And longing for dominion o'er mankind.

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It seems to me that thou hast end in view
Quite different from the one thou dost proclaim,
Which thou concealest from thy fellowmen,
Wishing to keep it locked up in thy breast
So long as success doth not come to thee.
Thy purpose I divine but wish to know
What thou dost aim at, learning which in full,
I may to thee my helping hand extend
And bring to fruition thy desire and hope:
Despise me not, my aid thou mayst require,
For, single-handed, thou shalt not obtain
What thou hast come to seek thro' penance here.

Arjuna. What object, holy man, hast thou in view
In asking me to let my secret out?
Canst thou, a Brahman mendicant bring help
To me, King-born, whose mighty arm and sword
Protection grant to all mankind in need,
And peace and order to the world restore?
I seek no help from thee, go Brahman, hence
And let me here alone to keep my vow,
Till I obtain the fruition of my hope,
And gain the object which I come to seek.

Mahendra. Does thy presumption soar so high, O youth?
As proffer'd aid from Brahmans to reject?
A Brahman true, though mendicant and poor,
Is greater far than Kshatri royal-born,
Who all his knowledge and his use of arms
From Brahmans must derive, serving with care
The humble tenant of a modest shed,
Which sanctified by learnings' light divine
Outshines the marble mansions of the Kings.
And thou shouldst not a Brahman lightly treat,
Or hold him in contempt forgetful of
The spring of woes unnumber'd that he brings,

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If treated with discourtesy in aught.
A Brahman and a Kshatri must be friends,
Like fire and wind, each helping each in all,
Destroying sin and crime and wickedness,
Restoring right and justice to mankind.
Despise me not, O royal youth, if thou
Seekest an early fruition of thy hopes,
For, of my own accord, I come to thee,
Without a selfish motive in my mind.

Arjuna. Excuse my rudeness, holy Brahman, now
I know thy worth, thy merit recognise.
And I had rudely talked to thee, because
I wished to test thee and thy real self.
A friend in guise thou surely art to me,
Wishing to guide my steps aright in all
I wish to undertake, giving advice
Conducive to my good in ev'ry way.
And I will open out my heart to thee,
Concealing nought from thee, my friendly guide,
My prop, my pillar, my staff, my all in all.
And I will tell thee what my motive be,
In coming to this dreary mountain top,
Remote from haunts of men, where nothing sweet
Cheers up the mind of man, or makes the life
Of living beings concordant and bright.
My father was the monarch of this realm,
This cradle of humanity from which
All light and learning, art and science flow'd
To distant regions of the globe, and blest
All arid lands, like Ganga's holy stream.
And all the Kingdoms of the earth bowed down
Before his august throne, and homage paid
To that great prince, that King of kings forsooth,
Whose equal justice earn'd a name and fame

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Which cruel hand of Time can ne'er efface.
His wide dominions counted many a land
Besides this holy land of Aryavart,
And mighty princes from most distant climes,
With humble tribute and with presents rare,
His pleasure waited at the palace gate,
Eager to catch a glimpse of Majesty.
And at his death, he left this land to us
Who were all minors not yet come of age;
But to the State a Regent he did give,
To keep the peace and order without which
No life is safe, no property secure
From greedy grasp of wild, designing men
Who, finding feebleness in place of strength,
Grow insolent and set authority at naught
Plunging society in distress and gloom.
And who this regent is that now forgets
His duty to his wards, and longs to keep
All power in his hands, so that he might
Transfer the same to children of his own
Trampling the claims of justice under foot?
He is our uncle own, a kinsman near,
To whom our dying father handed o'er
His empire and his sons of tender years,
With strict injunction to restore the pow'r
To rightful owner of the august throne,
His eldest-born, Yudhisthira the Good.
But love of pow'r and greed of gain combin'd
His faith destroy and justice undermine,
Creating low ambitions in his breast,
To shut us out from what belongs to us,
His wards, whom now he wilfully neglects,
Wishing to usurp what he holds in trust.
But trustee is a trustee after all,
And quit he must his trust when time expires
If not, the rightful owner, when time come,

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By right of might may wrest the pow'r again
From his usurping hands, and him expel
By banishment beyond the country's bounds.
This is what Justice teaches, Custom claims,
This is the Law by Holy Writ ordained.
And we are bent upon the enterprise,
To do our best with all our might and main,
Either to wrest the sceptre from the hands.
Of foemen or to vanish like the mist
That hides the mountain summits for a while.
And to this dreary mountain top I come
By penance hard Mahendra to appease,
Whose favour gain'd must bring success to us
In righteous war which we must wage to win
Our Empire back from foes who hold it fast.
Thus Arjuna spoke and ceased: and the great god
Felt drawn towards the royal youth amain;
And as the Ocean with his tidal hands
Aspires to grasp the silver moon on high
And leaps with joy to hold him in embrace,
So he, appearing in his godly form,
Resplendent with the glory of the sun,
His loving arms outstretched and hugg'd him close:
A moment's pause; and he thus spoke again:

Mahendra. Know me Mahendra, King of righteous souls,
Who comes attracted by thy virtues rare,
Assuming guise of Brahman mendicant,
To test thy patience, and extend to thee
My helping hand in all thy efforts fair.
I fully see the justice of thy cause
And pleased am I with all that thou hast said;
And for thy success sure in this emprise
I give thee blessings from my inmost heart.

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"THE PITRI YAJNA IN THE VEDAS"

AND ITS

"RELATION TO THE MARRIAGE SACRAMENT"

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There has been much discussion in the Samajic world upon the much vexed question of Pitri Yajna and *Shradh*. In this article I wish to show that the Pitri Yajna is nothing but the marriage sacrament. This may be an astounding assertion but when the whole subject is looked into together with the texts bearing on the ceremony it will become clear that the later developments of Pitri Yajna and Shradh are traceable more or less to the original principle underlying the ceremony.

At the outset I may say that the Vedas treat the various subjects in the abstract only, and from the hints and suggestions thrown therein, the Rishis of yore saw various rituals and enjoined them upon the world. This is especially the case with the Upanayana and the marriage ceremonies. My point is that the Vedic rites and functions are an exact copy of natural phenomena, and this is the only system of religion which goes to the root of the matter, and looks to the order of nature for its guide and in this lies the grandeur of the Vedic conception of religious practices.

The two ceremonies of Upanayana and Marriage among the Aryans were and are upto this day the principal functions of their lives, because these two best reproduce the course of nature which is going on around us. The Upnayana or the Brahmcharya is only a preparatory Ashram for marriage and Grihastha Ashram. In the former, one

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is enjoined to gather तप, and ज्ञान (1) in order that he may be able to propagate it in the next Ashram. Because without तप, and ज्ञान there can be no creation, even God Himself produced the Universe out of his तप, and इद्ध which means ज्ञान.

In this article however I will confine myself to the discussion of the Pitri yajna and will show, to the best of my knowledge, that this Pitri Yajna, and the various other functions connected therewith are only based upon one basic theory of creation.

"THE VEDIC THEORY OF CREATION"

According to this theory as given in the Vedas (2) the creation began in conscious effort i. e. in तप and इद्ध of Parmatman and from that was produced the " Ritam and " Satyam' otherwise called "Ghritam" and "Amritam or "Pran" and "Rayi" of the Prashn Upanishat; which in scientific parlance may be called the positive and negative forces. Then in turn " Ratri " (रात्रि) i e the Prakriti " (प्रकृति) consisting of the three "gunas" came forth. From these "gunas" the gaseous vapours were produced which are spoken as the समुद्रो अर्णवः or agitating waters. They on thickening transformed themselves into " Hiranyagarbh " (हिरण्यगर्भ)

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(1) ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसापिपर्त्ति ।

पूर्वो जातो ब्रह्मणो ब्रह्मचारी घर्मंवसानस्तपसोदतिष्ठत् । तस्माज्जातं ब्राह्मणं ब्रह्मज्येष्ठं देवाश्चसर्वे अमृतेन साकम् । अथर्व कां ११, अनु०३, वर्ग ५, मं०४, ५॥

ब्रह्मचारी जनयन् ब्रह्मापोलोकं प्रजापतिं परमेष्ठिन विराजम्, गर्भीभूत्वामृतस्य योनौ &c. Brahmchari means here God in the act of creation.

(2) ऋतञ्च सत्यञ्चाभीद्धात्तपसोऽध्यजायत । ततो रात्र्यजायत ततः समुद्रो अर्णवः ॥ १ ॥ समुद्रादर्णवादधि संवत्सरो अजायत अहोरात्राणि विदधद्विश्वस्य मिषतोवशी ॥२॥ सूर्य्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् । दिवञ्च पृथिवीञ्चान्तरिक्ष-मथो स्वः ॥३॥ ऋग्वेद सूक्त १९०, मन्त्र १, २, ३ ॥

In these mantras the cycle of existence is spoken of, and they have भाववृत्तम् as their Devta.

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i. e. the vital egg which after a certain period called "Samvatsar" (संवत्सर) gave birth to various "lokas" (लोकाः) i e Sun, Moon, Earth, the heavens, the mid sky, and the several species inhabiting these regions.

This is the description of creation in the beginning; and I say, it is not a mere theory, but an actual fact which we daily see exemplified in the individual man and animal creation and its process. For, just imagine, how propagation of the species takes place. First of all काम or a desire for cohabitation is excited in the male and the female, then a sort of vibration takes place in the vital airs in consequence (समुद्रो अर्णवः) inside the respective systems, then by mating or (संचर्ष) vital fluid is produced which is no other than the आपः or the घृतय, and Amritam of the Vedic mantras, quoted above. Afterwards this fluid mixes, goes into and germinates in the womb of the female giving birth to an egg-like shape on thickening, and after a certain period which differs according to each species, a full-fledged-being, just after its paternal type comes forth with eyes and other organs called *devas*. Thus we see that the theory of creation actually accords with our daily experience and the course of creation which took place in the beginning is just the same now, and will be for ever such.

But the fact which I wish to emphasise is that all this is due to "Tapas" (तप) or काम primordial fire' (अग्नि) called in the Vedas by the name of "Havi" (1) (हविः) and in the Upnishad by the name of Shradh'a (2) (श्रद्धा) both of which mean the same thing. "Havi" or the Shradha means there, the actual impressions and experiences of good or bad actions performed in the course of a life-time, and it is these impressions otherwise

(1) अग्निरस्मि जन्मना जातवेदा घृतंमे चक्षुरमृतं म आसन्। अर्कस्त्रि धातू रजसोविमानोऽजस्रो घर्मो हविरस्मि नाम।

(2) तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति। बृहदा० ॥

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called सूक्ष्मशरीर or astral body which constitute the material cause of our bodily existence in this life and will be the cause of our future existence as well. In the Brihadaranyak Upanishat, its actual course of transformation is traced. It is stated there, that when man dies and is reduced to ashes by means of fire (अन्त्येष्टि संस्कार) its soul takes two (1) different routes according to its (हविः) श्रद्धा, or in common language according to its "Karmas."

The one is Pitriyanam (2) (the course of the pitris-the generating forces of nature) and by it, the soul together with its bundle of "Sanskaras" goes to the moon, and from there after a certain period it again reverts to this earth by an ever-recurring and never-ending process. While in the moon it is called "Soma Raja" (सोम राजा) Then this "Havi" or "Shradha" which has become "Soma Raja" is poured in the Parjanya agni and becomes rain. This rain, again, on having been poured into this fire of earth produces or becomes corn, which when eaten and consumed in the stomachic fire of male or female is transformed into "Retas" (रेतस्). This "retas" finally by a process of mixture in the womb of a female comes out in the form of a babe just according to its paternal type. The child then grows, gathers strength and knowledge, and having done so seeks fresh union in order that the great object of creation might be fulfilled.

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(1) द्वे सृती अशृणवं पितृणामहं देवानामुत मर्त्यानाम् । ताभ्यामिदं विश्वमेजत् समेति यदन्तरा पितरं मातरं च । यजुर्वेद quoted in the Upnishat It means that there are two paths of mortal Pitris, and of the devas; the entire universe existing on this earth and the skies pass through these.

(2) ये यज्ञेन दानेन तपसा लोकञ्जयन्ति ते····· पितृलोकं पितृलोकाच्चन्द्रं ते चन्द्रं प्राप्यान्नं भवन्ति, तांस्तत्र देवा···भक्षयन्ति, तेषां यदा तत् पर्यवैत्यथेयमेवाकाशमभिनिष्पद्यन्ते, आकाशद्वायुः वायो वृष्टिं, वृष्टे पृथिवो; ते पृथिवी प्राप्यान्नं भवन्ति ते पुनः|पुरुषऽग्नौ हूयन्ते, तेन योषाऽग्नौ जायन्ते। लोकान् प्रत्युत्थायिनः ते एव मेवानुपरिवर्तन्ते ।

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The second course is that of "Devyan" (1) (देवयान) which is tried only by those souls who have in their life followed the course of knowledge without any desire of fruit; and by this course of discipline the soul goes to the देवलोक, and from there after going through natural processes it reverts to this earth at the end of Pravata or Mahakalp: The Soul with its Karmas or the astral body while in the ("Dyu") द्युलोक is consumed by the fire of the sun, and becomes "Somraja." The rest is similar to the 'course of Pitriyanam. (2).

These are the two paths through which the entire Universe is passing and will continue to pass till the end of this Kalpa.

Now this system of the five-fold "agnis" discloses five different transformations of our initial (हविः) "Havi" *i. e.* the material cause of all existences. In the first place, beginning from above, it is सविता, in the second stage it becomes सोमराजा, in the third place it is Parjanya or rain, in the fourth it is अन्नम् or vegetation, whilst in the fifth, it is transformed into seminal fluid, side by side with these transformations there are five fires answering to each description. The first fire is that of the heavens (द्यौ) *i.e.* the sun (सविता) the second is that of Moon, the third is that of "Parjanya," the fourth is that of the earth, while the fifth is the fire of male and female: and I say all these fires resolve into one ever-present primordial fire which is spoken of in the following Veda mantras as the sole cause which keeps this entire wheel of creation for ever revolving:—

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(1) ये च अरण्ये श्रद्धां सत्य मुपासते, ते देवलोकं, देवलोकादादित्यमादित्याद् वैद्युतं, ते ब्रह्मलोकेषुपरः परावतो वसन्ति।

(2) The Pitriyanam is composed of two words पितृ and यानम् *i. e.* the course or process of generating and specic preserving forces; the word Pitris meaning पालयत्रि शकय ; according to the Nirukta.

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अग्निरस्मि जन्मना जातवेदा घृतंमे चक्षुरमृतं म आसन् अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मिनाम । अहमस्मि प्रथमजा ऋतस्य पूर्वं देवेभ्यो अमृतस्य नामः । यो मा ददाति स इदेवमाव, दहमन्नमन्नमदन्तमद्मि ॥

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् स सध्रीचीः स विषूची र्वसान आवरीवर्त्ति भुवनेष्वन्तः ।

These mantras elabcrately describe agni, or the sun which is no other than agni, the source of all life; and the author of Nirukta (1) dilates upon these texts, and concludes by alluding to this ever revolving system and the different paths described above.

{ Pitri Yajna and Pitriyanam explained with reference to marriage sacrament. }

Let us now turn to those texts relating to the marriage sacrament and compare them with the texts quoted above and let us interpret them in the light of the above remarks.

We read in texts relating to marriage the following.

येनाग्निरस्या (2) भूम्या हस्तं जग्राह दक्षिणम् । तेन गृह्णामि ते हस्तं मा व्यथिष्ठा मया सह प्रजया च धनेनच । देवस्ते सविता (3) हस्तं ग्रह्णातु सोमो राजा (4) सुप्रजसं कृणोतु अग्निः (5) सुभगां जातवेदाः पत्ये

God, and after Him the sun is the ultimate source of all creation. Here the sun is spoken of as the cause of all existences. The sun too absorbs everything.

(1) See निरुक्त second adhyaya, part 'Parishist परिशिष्ट.

(2) अग्निः is spoken of as the hand taken of this earth.

(3) सविता = Sun as "Pati" means that the material germ is worked upon by the sun.

(4) सोमराजा=is the next product, the resultant of the sun's action upon the germ.

(5) अग्नि = In the third process, Agni of this earth supports and acts upon the rain waters.

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पत्नीं जवरदष्टिं कृणोतु । सुकिंशुकं वहतुं विश्वरूपं हिरण्यवर्णं सुवृतं सुचक्रम् । आरोह सूर्ये (6)अमृतस्य लोकं स्योनंपतिभ्यो वहतुं कृणुत्वम् । सोमस्य(7)जाया प्रथमं गन्धर्वस्ते(8)परः पतिः तृतीयो अग्निष्टे(9)पतिस्तुरीयस्ते मनुष्यजा(10)। सोमो (11) ददद् गन्धर्वाय (12) गन्धर्वो (13) ददद्गनये (14) रयिं च पुत्रांश्चादादग्निर्मह्यमथो (15) इमाम् ॥

These texts read in the light of the above remarks clearly suggest the same process. In fact they are intelligible only upon this interpretation. In the first Mantra, Agni is, by analogy, spoken of to be the husband of the woman. In the second mantra are stated the successive stages through which the female germ passes in the man and mixes with the germ in corresponding stages. The order and the name of the successive "Paties" (पतयः) is in exact accord with the various transformation of the (हवि) or astral body referred to above. The whole thing becomes clear if we interpret the word पति in the yaugic sense of the term as interpreted by Yaskacharya. When so interpreted it will be evident why Savita, Somaraja, Gandharva,* Agni and the man-born ones are said to be the successive husbands of the female in these mantras. The male and the female germs (हविः) pass through all this order of nature, and ultimately develop in the human forms by mental connection. The author of the Nirukta in expounding the third mantra सुकिंशुकम् &c quotes with approval a passage from

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(6) सुकिंशुकं–epithets the sun. सूर्ये–means Oh Surya (in feminine) take to this husband. Surya is spoken of as the wife of the sun ie the female of the sun. Please see यत्मन्युर्जायामवहतसंकल्पस्यगृहादधि । (अथर्ववेद) Here Jaya means the female portion in the Universe.

7—15 = The various protecting and productive agencies through which the seeds of species pass. These names are proper to each stage of progress.

*Gandharv = means clouds or rains according to Swami Dayananda.

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a Brahman in these words—सविता प्रायच्छत् सोमाय राज्ञे प्रजा पतये वेति। Thus the line of the Paties as spoken of in this 4th and the 5th mantras is carried to सविता which completes the system of the five-fold agnies. The reason why in these 4th. and 5th. mantras "Savita" is not spoken of among the "Paties" is that the marriage sacrament is intended for those souls only who have adopted the discipline of Pitriyanam and in their case, their astral bodies do not rise beyond the moon, and hence their passage is begun from the Moon. In the case of those who adopt the course of Devyanam, their souls together with their हविः or Sharadh rise up to ब्रह्मलोक, and from there they do not return in their kalpa and hence marriage sacrament in their case cannot be possible before the kalpa. But when they do return after the kalpa and have recourse to the marriage sacrament, then as their progressive march commences from the sun, the number of "Paties" in their case becomes five-fold.

Everything becomes clear if we properly understand the theory of creation and the meanings of the word "Paties", and I say that the "Paties" are mere abstractions of the four dffferent generating and species-preserving forces of nature found there in everworking order.

This brings me to say that the real "Pitri yajna" is the marriage sacrament; and it is upon this hypothesis that the various sayings connected with the said yajna, may be explained and the different accretions which have of late gathered round the ceremony may be understood and rectified.

In fact the following Veda mantra which is found among the texts leaves no doubt as to the fact that the marriage was the only process which enabled an individual to bring back and develop the several species preserving agencies. It was with this end in view that

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the sacrament was enjoined with so much strictness, and that the author of tee Brihadaranyak Upnishat goes as far as to say that this " Loka " is rendered useful (1) only by having a son which is possible only in case of marriage. The said author of the Upnishat preaches that one should never leave unperformed the great Yajna of life (2) and in case one be himself unable to perform, it he will be in a position to expect its performance by having a son who will keep continuous the great line of the Yajna. In fact among the Hindus the acquisition of a son is so highly cherished on these very grounds. Even the very name applied in the Sanskrit language and in the Vedas to the son shows how the absence of a son was felt. The word पुत्र and अपत्यः standing for the issue etymologically mean one who saves from perdition or degradation by keeping the line of Yajnam for ever unbroken. Such a horror attaching to the absence of a son accounts for why the marriage sacrament was so much prized. बिबाह यज्ञ was the only ceremony which proved to them potential enough for all wordly and even spiritual happiness. It was in the Grihasth Ashram that one could lay the foundation for his future life by performing virtuous deeds as enjoined in the Vedas and again it was here alone, that all possibilities could be afforded for those Karmas to fructify and take

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(1) सोऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा ।

(2) The dying father thus leaves as his last will and testament to his son—यदा प्रैष्यन् मन्यते; अथ पुत्रमाह त्वंब्रह्म, त्वं यज्ञस्त्व लोक इति. Brahm here means Vedas पुत्रः प्रति, आह, अहंब्रह्म. अहं यज्ञम् अहं लोक इति. .....तांमवद्वा इदꣳ सर्वं, एतन्मा सर्वꣳ सन्नियमितोऽभुनज्दिति तस्मात् पुत्रमनुशिष्टं लोक्यमाहुः । तस्मादेतमनुशासति, स यदेवंविदस्माल्लोकात् प्रैति, अथैभिरेव प्राणैः सह पुत्रमाविशति । स यदि अनेन किञ्चिदचक्षणयाऽकृतं भवति तस्मादेनꣳ सर्वस्मात् पुत्रो मूञ्चति, तस्मात् पुत्रो नेम । स पुत्रेणैवास्मिंल्लोके प्रतितिष्ठति ॥

The purport of all this is that whatever he has left undone in the way of the Vedas, Yajna &c he has an opportunity to get it performed through his son, who is his representative in this world.

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the shape of human beings. The Kastriya king in the discussion of the Panch agni system of the Upnishat asks, the question in how many "ahuties" (oblations,) the हवि poured by man rises in human shape and begins to speak and he answers that it is after the 5th oblation that-that हवि germinates in the womb of a female and comes forth as a full-fledged speaking form. So such a consummation is only possible through the marriage sacrament, and I submit that marriage is the chiefest Pitra Yajna spoken of and enjoined by the Vedas. For example we read संपितरावृत्विये सृजेथां माता पिता च रेत्सो भवाय: । मर्य इव योषामधिरोहवैना प्रजां कृणवायामिहपुष्यतं रयिम् (Atharv|Veda, Adhyaya 14, anuvak 2, Sukt 2. For the performance of the Pitri Yajna celebrate this ceremony; combine, oh married couple, thine paternal and maternal powers; like a man, rise upon this female (वधु) and propagate the species and produce wealth (mark the word पितरावृत्विये which conveys the sense of the Pitri Yajnam)

This purely scientific and sublime doctrine of Pitri Yajana in later times degenerated into Shradh from its original ideal; and the various notions and conceptions which underlay its performance gave birth to some absurd practices which cannot be supported by any Vedic authority. The ignorant professors of ritualism forgetting the great principle imposed upon it such notions that now-a-days, it has quite changed its form and significance. Even the mantras which are urged by the orthodox Pandits as supplying authority for the Shradh system, when read in the light of this interpretation of the word "Pitra" make the whole thing reasonable. The various epithets there applied to the "Pitra" *e. g.* सोम्यासा:, (1) गन्धर्वा:, (2) अग्निष्वात:, (3) वर्हिषद । (4) &c. all

(1) सोम्यासा: =pertaining to moon (2) clouds or rains (3) Those householders who duly perform and keep lighted up the three Agnis (4) those who have their abodes in the sky. Working in the moon, sun and agni. The word 'Pitra' connotes many objects *e. g.* अग्नि is Pitra. Sun, Moon, Earth, Months, Regions, Wind, Rain &c. all may be denoted by the term Pitra; ond it is with reference to this that the term is applied. If we understand and digest the theory of creation, we will be able to explain away the value of the various other ceremonies.

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point to their being merely natural powers which they assume in the course of their transformations. In this sense all those forces and chemical changes which are working and are worked in the Sun, the Moon, the Parjanya, the rain, the Agni, the Prithvi, the regions, the months and even in the vegetable world may be said to signify Pitras; and they do actually mean such forces according to the Nirukta. The whole system of Shradh read in this light appears to be an offshoot of the marriage sacrament which is the only vehicle to bring back and transform the dead ones into human shape. Otherwise the offerings of the Pindas have no such efficacy as to bring them back in flesh and blood. The principle of marriage and of the great creation being misunderstood, the Pauranic writers propound a Shradh ceremony for which there is no authority whatever in the Vedas. The very name given to this ceremony (*Shradh*) shows that it meant the process of transformations of the Upnishadic श्रद्धा Shradda. They kept up the use of the word, but forgot the real sense and significance of the word Shradda (श्रद्धा).

Consequently, dear readers, let us try to go to the original source *i. e.* the Vedas, and act up to their injunctions, no matter if the later writers developed certain doctrines which are quite opposed to the spirit of the Vedas. We have to bow our heads to the Vedas and the Vedas alone, and if they are against the present day practices it is our duty to bring to light the true practices and discard the wrong ones. We should spare no pains, neither should we fear the criticism of our opponents in our attempt to bring out the truth. We should have open minds and in that attitude should try to reach all questions. I have discussed this question in such a spirit and if I am wrong, I am quite ready to change my veiw, but for the present I am convinced that in Vedic times the chiefest, if not the sole Pitri Yajana was the

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marriage sacrament, in which the vow of keeping for ever lit the three " agnis " was solemnly taken and from which time the fructification of Karmas began.

May god help us to perform our Grihasth in right Vedic fashion, and then we shall have no fear of breaking up the continuity of the great Purusha yajna (पुरुष यज्ञ) which is the be-all and end-all of our existence upon this earth.

HEREDITY AND INSANITY.

In the *Engenics Review* for January Dr. F. W. Mott contributes a paper full of fact and suggestion. His conclusions may be quoted :—

1. Hereditary predisposition is the most important factor in the production of insanity, imbecility, and epilepsy. It is the *tendecy* to nervous and mental disease, generally speaking, which is inherited. This may be termed the neuropathic taint.

2. Education, sanitation, and the rest as Bateman has stated, are only the giving or withholding of opportunity for good or ill.

3. Alcohol is a powerful co-efficient, but not of itself the main cause in the production of insanity, except in the rather infrequent cases of alcoholic dementia.

4. Certain types of insanity may be transmitted with greater frequency than others. This has been termed similar heredity. The types are : Periodic insanity (also termed manic-depressive), delusional insanity and epilepsy. The general rule, however, is for a different type to appear.

5. Mothers transmit insanity and epilepsy with much greater frequency than fathers, and the transmission is especially to the daughters.

6. Anticipation or antedating is the rule, whereby the offspring suffers at a much earlier age than the parent; more than one-half of the insane offspring of insane parents have their first attack in the period of adolescence. This may take an incurable from of dementia in a large number of cases ; in others it is usually mania, melancholia or periodic insanity and not infrequently eplepsy with or without imbecility. Rarely does the parent become insane before the offspring. This is a strong argument of hereditary transmission, possibly hereditary transimission of an acquired character.

7. Regression to the normal average may be (1) by marriage into sound stocks, or (2) by anticipation or antedating leading to congenital or adolescent mental disease terminating the perpetuation of the unsound elements of the stock.

8. High grade imbeciles who are not at present in any way checked in procreating owing to social conditions interfering with the survival of the fittest, together with chronic drunkards, neurasthenics and neuropaths are continually reinforcing and providing fresh tainted stocks. *(The Review of Reviews.)*

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DANAE.

———:o:———

According to the Legend, Danae was the daughter of a king. She was confined in a brazen tower because the Oracle had declared that she would give birth to a son, who would some day kill her father.

Zeus perceived the imprisoned maiden and loved her. He got into the tower in the guise of a Golden Shower. A son was born of the union of the God and the Virgin. This son, who received the name of PERSEUS, later on slew Medusa and became the Deliverer of the captive Andromeda.

This beautiful legend has been most grossly interpreted by the Ignorant. The story of Danae and the golden shower has simply been considered as an amorous adventure of the pleasure-seeking God. The golden shower is made to symbolize bribes, thanks to which, the liberal lover succeeded in obtaining admittance to the beautiful Princess.

What a repulsive interpretation!

It is indeed not surprising that the early Christians considered the inhabitants of Olympus as evil spirits, when the deep and noble allegories of the Greek Mythology were so terribly misunderstood.

The real significance of the Legend (such as it was known to the ancient Initiates) is as follows :

Danae-as well as Psyche and the other Greek heroines was of royal birth. The Soul is the daughter of the Great King of Heaven.

The brazen tower in which she is enclosed, is the physical body. The prison is represented as being brazen,

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because that metal was in ancient times consecrated to Venus. The soul is fettered to Earth through sensuality.

Danae is beloved by the King of Heaven. The Redeemer has chosen the Soul for his bride. He who is the Light, descends into the darkness as a golden wave. Matter is spiritualised...The Virgin—that is, the Pure Heart-is fecundated by a divine ray: Christ is born in the Soul. But wherever the New Adam appears, there the Old Adam must die. The Higher Self must increase; the Lower must diminish. The Son of Danae has to deprive her Father of life. The Divine Man must annihilate animal manhood. He, the strong Hero takes up the fierce struggle with the Great Dragon and obtains final Victory.

The Legend of Danae is really a prophecy of the Immaculate conception. The Sages of Ancient Hellas had knowledge of the great Mystery of Redemption, long before the birth of Jesus of Nazareth.

They too, abided the Promised Seed.

Thy business is the deed alone,
and never what return it yields.
Be not impelled by greed of gain
nor hope to gain by shirking deeds.
At one-ment poised, do thou the deeds,
from "gain"-dreams loosed, O Wealth-Winner.
The same in triumph as in ruin
At one-ment Same-ness is, they say.
Wealth-winner, Vast the gulf that yawns
'twixt (merit) works and Poise of will.
Seek shelter in this Wisdom-Path,
mean-hearted, they that work for gain.
Man cannot, by shirking labour,
slip the fatal bond of action,
Nor will outward 'renunciation'
waft him into the Perfect State.

(*The Bhagvad Gita.*)

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THE WOMAN QUESTION IN INDIA.

———:o:———

(A paper intended to be read at the Bissett Institute of Ajmer.)

In these days when men's minds are occupied with schemes of aerial conquest and their eyes are lifted up sky wards scanning the various heavenly visitors like the Haley's Comet, I can not expect to arouse sufficient attention by introducing a topic which pretends to embrace nothing more engaging than a domestic discourse of social importance.

The Importance of the Subject.

Nevertheless the subject has engaged the best thoughts of humanity from times immemorial. Religious records of the ancients are checkered with it. The history of mediaeval times is brimful with its chronicles of chivalry and the modern march of humanity is not free from the chorus of struggling Suffragettes. The best poetry of the civilised nations was poured at the foot of woman and the grandest spectacles of history exhibited around female figures. The Hindu idea of the Divine Being is a dual one variously styled as Purush and Prakriti, Brahma and Maya. The subject has been viewed from a variety of aspects and reviewed in all moods and feelings ranging in minute gradations from woman being the source of "original sin" to the "eternal priestess of humanity." But between the ascetic ideal of religious abhorrence of woman to the almost universal practice of virgin worship "the female figures stand out in the canvass almost as prominently as the male ones, and are surrounded by an almost equal reverence".

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Throughout the social and political upheavals that humanity has witnessed and throughout the march of human evolution she has kept her ground: she has stood like a weather glass recording the degrees of human civilzation and like the polar star she has guided the footsteps of misguided humanity, and yet the "age of reason" has not come and we find that the "woman question" is one of the most neglected items of reform movements.

Let us take the subject under its various subdivisoins.

The Status.

The position of women in society and the domestic polity has been a subject of considerable controversy, and so far her position has been adjudged not an any standard of *Lassefaire* but *exparte* at the sweet will of man. The ancient Aryan Law givers assigned to her the position of Ardhangi ie the halfself of man and it is therefore imperative that a wife has to join her husband in all important functions social and religious—to give validity to her husband's acts. She is as it were the complement of man.

सन्तुष्टो भार्यया भर्त्ता भर्त्रा भार्या तथैव च ।
यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ मनु० ३ । ६० ॥

(1) Wherever the husband is quite contented with his wife and the wife with her husband, in that family alone all prosperity, fortune and happiness perpetually dwell—And wherever they disagree and squabble, there poverty, ill fortune and misery are assuredly permanent.

स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ।
तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥ मनु० ३ । ६२ ॥

(2) If the husband do not please his wife, she being unhappy the whole family is unhappy and miserable; but if the wife be quite contented with her husband, the wholo family enjoys felicity.

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पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा ।
पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः ॥ मनु० ४।५५ ॥

(3) Let women be always worshipped by their fathers, brothers, by their husbands, in other words, they should speak sweety to them, provide them with good food, nice clothes and ornaments and thereby keep them happy. Those who seek great prosperity and happiness should never inflict pain on women.

यत्र नार्य्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राऽफलाः क्रियाः ॥ मनु० ४।५६॥
शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
न शोचन्ति तु यत्रैता वर्द्धते तद्धि सर्वदा ॥ मनु० ४।५७॥

(4) Where women are worshipped, in that family great men are born; but where they are not honoured, there all acts are fruitless. When women pass their days in misery and sorrow because of the misdeeds (such as adultery) of their husbands, the family soon wholly perishes, but where they are happy because of the good conduct of their husbands, the family continually prospers.

तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः ।
भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ॥ मनु० ३ । ५९ ॥

(5) Let women, therefore, be alway worshipped by being given presents of clothes and ornaments and supplied with good food at festivals, Jubilees, and the like occasions and thereby made happy by those men who are desirous of wealth and prosperity.

Note. The word worshipped means *duly honoured*

बुद्धिवृद्धिकराण्याशु धन्यानि च हितानि च ।
नित्यं शास्त्राण्यवेक्षेत निगमांश्चैव वैदिकान् ॥
यथा यथा हि पुरुषः शास्त्रं समधिगच्छति ।
तथा तथा विजानाति विज्ञानं चास्य रोचते ॥ मनु० ४।१९।२०॥

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(6) Let the husband and the wife daily read and recite the Veda and other shastras that soon give increase of wisdom, teach the means of acquiring wealth and promote their welfare. Let them carefully revise what they had studied during their student life and teach the same. Since as far as a man thoroughly understands the shastras, so far can his knowledge and wisdom advance, and so far may his love for them grow.

It is true that in certain ancient systems woman had occupied a position hardly better than that of slaves but that is only a matter of antiquarian history. In all the systems of civilization whether European, Semetic orEastern her position is based not on the principle of antocracy, but on the principle of co-equal partnership.

The Mohommedan Lawgivers assign to woman, as soon as she is of age, all the rights that belong to an independent human being. Says Mr. Justice Amir Ali (now Right Hon'ble.)

"Under the Islamic laws.....a woman occupies a superior legal position to that of her English sister.....she is entitled to share in the inheritance of her parents along with her brothers... "On her marriage she does not lose her individuality, she does not cease to be a separate member of society and her existence merges in that of her husband. No doctrine of "coverture" is recognised; and her property remains hers in her individual right She can sue her debtors in open court without the necessity of joining a next friend or under the cover of her husband's name. She continues to exercise, after she has passed from her father's house into her husband's home all the rights which the law gives to men. All the privileges which belong to her as a woman and a wife are secured to her not by the courtesies that "come and go," but by the actual text in the book of law. She can alienate or devise her property without asking the leave of her "husband. She can act as an administratix or executrix " or be appointed a Mutwallich (governor of a charitable endowment.)

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The whole history of Mohammadan Legislation is a standing rebuke to those who consider that the position of woman under the Islamic law is one of exceptional severity and degradation"

The above references to Aryan and Semitic laws show that there is no sanction for the view that women are man's chattels or that they are regarded in any other light than that of man's equals. After reading passages like those quoted above one feels tempted to ask whence then these modern views of inequality of the sexes? How is it that in present-day India we find a system of society which is autocratic, unjust and utterly onesided in the matter of the treatment of the fair sex. While the boy enjoys the blessings of liberal education and full freedom from handicapping restraints, the girl is cramped and dwarfed in a hidebound system of social restraints and coercive rules. Like the Chinese foot she can not grow beyond a certain standard, if standard that be. *The simple answer is that we have sinned against nature, we have trampled down the law and disregarded prophets.*

The woman question is one of the planks in the reform movements of Modern India, be they communal movements like the Kayasth, the Vaish orthe Brahman Sabhas, or Educational movement like the Mohammedan Educational Conference. But although theoretically the advantages of female education may be generally conceded, one cannot say conscientiously that the question has received any thing like a serious or adequate treatment. Many a citadel of time-honoured prejudices has yet to be attacked and demolished while the selfishness of man and his despotic tendencies have to be reduced. One often hears the pious patriarch exclaim in mournful numbers that woman is made inferior to man in physical, mental and moral aptitude, that nature designed her not man's equal but his subordinate and that the ultimate and immediate wellbeing of society is best furthered by subjection of woman to the will of man and not by her emancipation. Liberty, say they,

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good for all except women and that domestic happiness is best secured by the subordination of woman to man and not by her co-ordination with him. But this notion which has it roots deep down in despotism is one of the many survivals of a state of society when might was right. It has the stamp of barbarism upon it which still persists and proclaims its character. It is said that ideas have a strange immortality and that like germs low ideas thrive best when the surroundings are most unhealthy. That in certain ages the subordination of women mignt have been a politic measure. I do not dispute or deny. But that it should be a truth applicable to all conditions of life and human growth can not be conceded.

"It cannot be denied" says Mr. Amir Ali "that several institutions which the Musulmans borrowed from the pre-Islamic period," "the days of Ignorance" and "which exist as so may survivals of an older growth, have had the tendency of retarding the advancement of Mohommedan nations. Among them the system of the seclusion of females is one."

Purdah

This leads us to examine the merits of the institution called the Purdah. The word purdah means a veil and it is curious that while the word is of Persian origin it has no equivalent in the Nagri or Sanskrit.—I mean a word exactly signifiying and connoting the institution called Purdah. One would vainly rummage the old Hindu Shastras and Smritis to discover a prototype of Purdah. It would therefore, be not too much to assume that the Purdah was not known in pure Hindu social life as such. Nor is there any garment known to the Hindus which would answer the description of the *burqah* or cloak so common in Mohommedan countries.

In vain would one search for it in Hindustan from the paradise of Kashmir to the flaming shores of

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Rameshwaram. The statues of Hindu Devis expose the faces and figures in their natural and unveiled aspects and those communities of Hindus that had the least to do with Mohommadan domination do not shut up their ladies or impose upon them the cloak of concealment. Sita, Damyanti, Daraupadi and Luxmibai were not purdah Nashin. The very institution of Swayamvar of which we read as late as the days of PrithwiRaj gives us to understand that Hindus as such had not this handicap put upon their ladies.

Even among Mohammedans, the institution of Purdah had not the rigidity which we meet with in the present day. The Arabian nights disclose no view-proof veils nor does the history of reign of Raiziah Begam speak of air-tight lady luggage loads-such as one often sees in Indian towns and at Railway Stations. Thus, Ladies and Gentlemen, I am forced to conclude that the modern type of the Purdah has no sanction in antiquity nor has it any recommendation of respectability. And just consider what it has done to our society.

During the last fifty years, Education in India has made a substantial advance. Already in the principal towns the professions have become overcrowded with double degreed diplomates, the public services have become brimful with men of high University attainments whereas the other professions have become plentifully pervaded with highly qualified men. But contrast this rapid rate of intellectual development with that of the other sex. Can it be said of Indian women that they have marched with the times. Can it be said that efforts have been made to lift them up from the mire of ignorance and the bondage of a benevolent *domestic* despotism.

And in answer one has to exclaim with Shakespeare "look upon this picture and upon that Hyperian to a Satire.

I already hear whispers of protests from over ready critics. They say that if woman is to continue to

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be woman, she must not think of schools and universities, her castle is her home and so her activities must be confined to the four corners of the house. Education will destroy her feminity and any tendency to admit her on terms of equality with man will tamper seriously with the most important functions of maternity with which nature has entrusted her. Her knowledge of science should be confined to methods of keeping the kettle singing and her attainments in Geography should be limited to a knowledge of the different rooms of her house. We must not neglect another class of critics who say that since knowledge is power and power may be so often in danger of being abused, woman will get the upper-hand of man and will undermine his authority and thus will gradually destroy the foundations of home life. Woman,-say they, is handicapped by nature in many ways and so she must not be permitted to become economically independent of man by education of an equal kind with them.

One should even be prepared to have a few concrete quotations from modern life to be thrown into one's face. The pious advocate of "womanhood limited", may chucklingly draw your attention to the increasing number of divorce suits and the growing unwillingness of woman to sit at home and nurse her babies. The woman, he says, by all the newfangled ideas of modern times is drifting into a being so good as to be "good for nothing" and lo! she has already begun to besiege the citadels of government with her cry of "Votes for women."

But so argued the slave dealers of America before the Emancipation. And the only answer to these adverse criticisms is that no human being can arbitrarily dominate over another without grievous damage to his own nature. This is a moral law true of all times and of all societies whether they be Hindu, Mohommadan or Christian, Buddhist or Parsi. Freedom like mercy is doubly blessed, it bleseth him that gives and him that taketh.

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Therefore let us throw open the opportunities of education to boys and girls alike and there will be no fear of "change of dynasty". "Better mothers will bring forth better sons and the impetus gained by the one sex will be transmitted in the next generation to the other." If women therefore gain in body and mind by education of a suitable kind, man would be the gainer by so much. But let us settle what is suitable education. My answer is that any system of liberal education will do that so trains up a person in youth, that "his body is the ready servant of the will, and does with ease and pleasure all the work, that as a mechanism, it is capable of; whose intellect is a clear, cold, logic Engine, with all its parts of equal strength and in smooth working order; ready like a steam engine, to be turned to any kind of work, and to spin the gossamers as well as forge the anchors of the mind: whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, be servant of a tender conscience; who has learned to have all beauty, whether of Nature or of Art, to hate all vileness and to respect others as himself." And who will not like to have such types of human beings. Who will be perverse enough to say that women should be deprived of a liberal eduacation of the kind described above. It would be a bad form of selfishness on the part of man if he were to refuse woman a legacy of which he himself would be the ultimate beneficiary.

Let us, therefore, not throw artificial restrictions upon the natural evolution of woman. Let us open up institutions such as we have devised for the culture of man. Let us have sweet girl graduates by all means they will be none the less sweet for a little wisdom; and the "golden hair" will not curl less gracefully outside the head by reason of there being brains within. Let them, if they so please, become

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merchants, barristers, politicians. Let them have a fair field, but let them understand, as the necessary correlative, that they are to have no favor. Let nature alone sit high above the lists, rain influence, and adjudge the prize.

The duty of man, therefore, is to see that not a grain is piled upon that load beyond what nature imposes; that injustice is not added to inequality.

It will be amply evident from the above argument that in the interest of man, in that of society and that of humanity at large free and full co-operation of woman in the affairs of this mundane drama—on a footing of equality and so far as nature puts no bar to that equality—is not only desirable but imperative.

What artificial restrictions do we find imposed upon woman in India. I shall not stop to consider who imposed them or why they were so imposed because that will at best be a stale and unprofitable task. It is enough that we admit them to be restrictions unnatural and arbitrary. Let us take them in order of time as the girl advances in life.

1. The gererality of parents look upon their girls as something inferior to boys.

2. Girls are not given the advantages of games and other healthy exercises which the boys enjoy.

3. Girls have no opportunities of a liberal education in Literature, Sciences, or Arts.

4. They have no choice in marriage of selecting their husbands.

5. They can not enjoy the same rights of property and position as men do.

6. She must not open her face in society and in some instances may not appear in public at all.

7. She may not marry more than once.

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These inequalities and restrictions reduce Indian women to what a European friend remarked the other day "things" merely. And I would entreat my hearers to pause and consider whether the remark is true. I for one would admit the truth of the remark at once, It is a matter of every day experience that to talk of social reform and specially of the "woman question" excites ridicule and pious resentment in most minds, but I must remind you, gentlemen, that 'he who brings ridicule to bring against truth soon finds in his hand a blade without hilt.'

* * * * *

How many among us at this very hour
Do forget a lifelong trouble for ourselves,
By taking true for false, or false for true;
Here through the feeble twlight of this world
Groping, how many, until we pass and reach
That other, where we see as we are seen."

(TENNYSON,)

If we admit that woman is equal to man in birth rights as a social unit, it must follow that she must have freedom of action in matters affecting her individuality.

How advanced the ancient Indian sages were in this matter will be evident from the following quotations:

(१)ब्रह्मचर्य्येण कन्या३ युवानं विन्दते पतिम्॥ अथर्व० ॥कां०१९। प्र० २४। अ ३। मं १८॥

Just as boys observe the Brahmcharya in the same way girls should observe it and in adult age should seek a husband of equal qualifications.

(२) तनूपा भिपजा सुतऽश्विनोभा सरस्वती। मध्वा रजांसीन्द्रियमिन्द्राय पथिभिर्वहान्॥ यजू० २०। ५६।

Should men and women not study medical science, it would be difficult for them to avoid diseases, maintain health or to keep up an ethical standard of conduct.

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(३) आ जङ्घन्ति सान्वेषां जघनां २ ॥ऽउपजिघ्नते । अश्वाजनि प्रचेतसो ऽश्वान्त्सम्मत्सु चोदय । यजु० २९ । ५० ।

In the manner in which the King and his colleagues know to steer the war chariots and horses and study the military sciences in the same manner, their wives should know also.

(४) ध्रुवासि धरुणास्तृता विश्वकर्मणा । मात्वा समुद्र उद्वधीन्मा सुपर्णो अव्यथमाना पृथिवी दृंहह । यजु० । १३ । १६ ।

This mantra requires the King and the Queen both to study the art of Government and other sciences with a view that each should deal justly with the affairsof men and women respectively.

Similarly there are other Ved-mantras which enjoin upon youthful maidens that they should observe Bramcharya, study Grammar, religious knowledge (Dharma Shastra) and practical sciences in order that they may maintain their bodies in health.

Thus it seems that they in ancient times India had no Salique law and that so far education and general division of social and governmental functions were concerned, men and women had equal opportunities and unrestricted freedom of action. Bhagwan Manu prescribes a positive punishment for parents who keep away from school their boys after 5 and their girls after 10 years of their respective ages. The Chhandogya Upnishad has a similar enactment. This leaves very little doubt as to education having been compulsary in the palmy days of ancient India.

स्त्रीणां साक्ष्यं स्त्रियः कुर्युः is an extract from Manu which requires female witnesses in cases where women were implicated.

And that the laws were not mere precepts more honored in the breach than in observance, is evidenced by concrete examples too wellknown, And I may say that in ancient India "strength and honour were a woman's cloth-

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ing. She opened her mouth with wisdom: and in her tongue *was* the law of kindness. She looked well to the ways of her household, and ate not the bread of idleness.

"Her children rose up and called her blessed; her husband also and he praised her."

Therefore, gentlemen, let us only revive the practices of bygone ages and suit them to mordern requirements.

Let us revive the practice of Brahmcharya so that girls may be Sitas and Gargies once more: Let us remove the baneful custom of child marriage and make the future girls of India Daropdies and Damyanties;

Let society take care of mishaps that are ahead. Let leaders think of the living death of young widows and bring sunshine into their gloomy hearts by removing the mischievious restraints that are imposed upon them against nature and against the laws of humanity. Let no second Vidyasagar exclaim "Woman in India! thy lot is cast in misery!"

This introduces us to another of the social evils that are eating into the vitals of Hindu society viz forced widowhoood. Only the other day I had a occasion to visit the annual gathering of the Kayasth Conference at Agra. I was anxious that this question should be seriously taken up-but it was not taken up because the some of the worshippers of "Mrs. Grundy" shook their bald heads in opposition. Now for most of us there is a dreadful charm in the sound of the word custom. It enables us to trample down Shastras, defy the sacred dictates of conscience and shut our eyes to evils of the greatest magnitude.

धर्म्मं जिज्ञासमानानाम्प्रमाणम्परमं श्रुतिः
द्वितीयं धर्म्मशस्त्रंतु तृतीयं लोकसंग्रहः ॥
महाभारत अनुशासन पर्व

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Those that desire to know what Dharma is, for them Veda is the supreme authority, Dharma Shastras or Smirties are second, Lok Sangrah or custom the last. So let us see what the Shastras say on this subject.

Parashar says:

नष्टे मृते प्रव्रजिते क्लीवे च पतिते पतौ ।
पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते ॥

On receiving no news of a husband, on his death, on his becoming an ascetic, on his losing procreative powers or on his apostacy, under any one of these five misfortunes, it is canonical for women to take another husband.

Moreover, to the advocates of the social inquisition—I mean forced widowhood—I would ask what is custom? I suppose they would say that custom is the procedure written or othewise that ordinarily regulates the conduct of a given community. So the central point round which custom rotates is the normality of conditions. But what would they say if conditions become abnormal? Then I submit you require extraordinary rules-Sadharan Dharam becomes Asadharan Dharam and Achar becomes Atyachar.

The following exract from the last census report of Ajmer Marwar is instructive.

(1) Out of a total Female population of 2,25,886 the number of widows was 47,040 (1901).

(2) Out of 181,781 Hindu females there were 39,202 widows (1901).

(3) Janis females 9278 widows numbered 2046.

(4) Mussulman females total 32,951 widows 5,620.

(5) Christian females total 1597 widows 152.

(6) Others females total 132 widows 8.

The ancient or mediaeval sociologists laid down

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rules consonant with the conditions of life that were then normal. But we have to live under different conditions. Let us. therefore, be not slow to adapt our social laws to modern conditions and not wise in our own conciet let us learn wisdom in the scorn of consequences.

Apart from the question of woman's birth-rights, let us consider the question from a utilitarian standpoint. Revolutions have gone by, social upheavals have convulsed societies and worked drastic changes in human institutions. But they have not touched one thing and that one thing they have not been able to destroy. That one thing is the home, that medium state of social equilibrium that protects and evolves individual human existence A comparative study of human societies as they have been in various ages and conditions furnishes us " with a relative standard by which to measure the domestic relations in each stage of social progress."

And we in India lay special stress on the home and the family. Grahasth Ashram is termed the Jaishtashram or the highest form of civic existence. Says Manu in Sloka.

यथा नदीनदाः सर्वे सागरे यान्ति संस्थितम् ।
तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥

As small rivers and large ones roam about, so long as they do not reach the ocean, in the same way all forms of human existence find equilibrium in Grahasth Ashram.

And combining the wisdom of the ancients with the verdict of the modern Sociologist we may say "that the domestic relations which are the highest as ethically considered are also the highest as considered biologically and sociologically" Mr. Benjamin Kidd in his book entitled "Social Evolution" says.....

"It will materially help towards the solution of this and other problems, if we are in a position, as it appears we shall be, to say

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with greater clearness in the future, than we have been able to do in the past, what it is that constitutes superiority and inferiority of race. We shall probably have to set aside many of our old ideas on the subject. Neither in respect alone of color nor of descent, nor even as the possession of high intellectual capacity, can science give us any warrant for speaking of one race as superior to another. The evolution which man is undergoing is, over and above everything else, a social evolution. There is, therefore, but one absolute test of superiority. It is only the race possessing in the highest degree the qualities contributing to social efficiency that can be recognised as having any claim to superiority. Social Evolution, Banjamin Kidd 328, 329.

Therefore the highest aim of a reformer should be to safeguard the interests of the home and to advance the efficiency of the domestic relations. Domestic relations in their turn depend upon the personal equation between the parents which again in its turn is determined by the environments and the nurture to which the parents were subjected in their infancy and youth. Thus each generation becomes in part the determining factor of the fitness and fortunes of the succeeding one. We are consiously or unconsciously carving the destinies of those that come after us.

What the Americans understand by the term Stirpiculture, the English sociologists express by a word which is not so widely known as yet—"Eugenics." The aim of Eugenics is to bring as many influences as can reasonably be employed to cause the useful (in the highest as well as in other senses) classes in the community to contribute more than their proportion to the next generation."

Thus, gentlemen, the latest scientific thought is busy devising means of "*race culture.*" But nothing can be done in this direction without the intelligent and efficient co-operation of women. We are still in the very rudimentary stage of this process of race culture. The Sanskaras enjoined by the Aryas Shastras were rules of this

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science of "race-culture." Man in common with every other living being is modifiable and the modifications in either case depend upon nature and nurture. This nurture would be efficient in proportion in which we eliminate injurious environments and practices from our midst. Such being the bearing of the subject, upon the future of our race I shall make bold to offer a few practical suggestions.

1. That in every Mohulla or other convenient local division of a town there should be started a girls school. Accommodation may be either rented or provided by such of the residents as may be able to spare it.

It will be difficult to get a female teacher though not impossible. But this may be obviated either by a literate lady of the Mohulla offering her services free or for a consideration, or a male teacher of ripe age may be kept; the School discipline and management being watched by a lady or ladies of the same locality.

The question of funds could not be difficult at all. Either small fees may be charged or a local subscription raised, to meet the expenses. The Maktab system or the Chatsal system may be revived with needful adaptations.

2 The gentlemen of the Mohulla may take the initiative and the lead, but let ladies do the supervision and management.

3 The curriculum of studies should be simple and of a such a practical nature as girls require.

4 Teaching should not be limited to reading and writing alone but special attention should be paid to the conduct and general cleanliness of the pupils.

5 Occasional parties and "at homes" may be organised by the principal residents of the neighbourhood when occasion may be taken to impart-

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useful instruction by means of demonstrations or plays.

6 Garden parties and excursions may be organised when ladies and children may go out and spend a day usefully in each other's company.

7 Ladies of the neighbourhood may arrange for social gatherings where speeches and papers may by read and listened to with profit. It would be difficult to find a lady in all cases to undertake this duty but Pandits and Maulavies may be induced to deliver useful lectures not with a view to fleece the flock of hearers in the name of the world to come but with a view to the flock securing immunity from the many diseases that have overtaken them. Lady lecturers may be invited from outside towns to address audiences in different centres of the town.

8 There may be forward anti-purdah leagues whose first rule should be to require each member to be accompanied with his wife. To be accompanied with the wife should be the only qualification necessary, other things being, of course, equal. In doing this we will not be acting in any novel way at all. In ceremonies, in pilgrimages we do appear so accompained, the only new thing would be the absence of the cloak of concealment.

I have spoken strongl y where I have felt strongly, and my only excuse—if one be needed–is that the subject is one of vital importance and pregnant with far-reaching sociological consequences.

Upon the condition of women depends the happiness and prosperity of our homes. Upon their fitness too will hinge the evolution of our charactes. The schools and universities may make us highly intellectual but as for character we must look to the home and home alone.

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Let us therefore be in earnest. Let us take up the question in a spirit of religious zeal and consicentious sympathy. There mental acquiescence and verbal agreement will not avail. "I will do" has been the ruin of many. Let it not be so with us. Let it not be said of us of the present generation that we disregarded the lessons held out by the past and that we did not look to the future. We stand on the threshhold of the next age with the gift of education and culture in our pockets. Let it not bc said of us that we wasted the gift and squandered the benefits leaving no residue to go to the reversioners. We are trustees for the next generation and let it not be said of us that we misused the trust and neglected our sacred duties.

If woman be inferior to man it is all the more necessary that the stronger should lead the weaker by the hand and guide her. If woma n be ignorant and helpless it is the sacred duty of man so to teach her that she may walk sure footedly in the world. If life be a game of chess, it is our duty as partners of women to teach them the rules of this mighty game.

If life be a struggle for existence, let us in the interest of both give them full insight into the working of that stern law.

Women, it is said, are naturally more inclined to be credulous and superstitious-They are born conservatives and opposed to changes. It is, therefore, all the more necessary that we should make ascessible to them the storehouses of scientific knowledge and the true elements of natural religion. The strong adapts himself, but the week succumbs to his surroundings.

The doctrine of Karma and the theory of Rebirth are the only interpretations of the natural law of Adaptability whether it be for present needs or future ends. And Vedanta teaches us that rebirth can only be conquered by dispelling

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Maya or ignorance. Therefore let us spread knowledge without restriction of caste or sex so that the inwardness of things may be revealed to us and by knowing truth we may get deliverance from sin and suffering.

Let us, therefore, raise woman to her natural place and give the rights which appertain to her status as the co-equal partner of man; let us do unto her as we would that she should do unto us; let us be true to her, if not for her sake, for the sake of ourselves and of those, that are to come after us. Let her be the eternal priestess of Indian homes, as she is in other places outside it.

Few domestic evils are of greater magnitude than uninstructed womanhood. Poverty of the purse is dreadful but that of the mind is most grievous. It soddens the intellect and dwarfs manhood. We have seen that the percepts of ancient religions and the modern systems of Social science—whether instinctive or utilitarian—equally urge the necessity of devoting more attention to the question of questions, we have been discussing this afternoon. Let us frankly say to the Indian girl justas we say to the boy, "here child of God, take this key to the portals of knowledge; it belongs to you by right of birth: Enter then fearlessly and behold the beauty and the joys it reveals. Do thou also find books in runing brooks, sermons in stones and good in everything. It is thine heritage."

In concluding, I will only say to you, gentleman, that it is in the power of each of us in this room to do something in the matter. Shall we learn to be in earnest? Shall we learn true chivalry such as the people of former ages did not know? Shall we make up our minds to use our position and talent so that we may offer bread to those whom we are only offering stones at present, and thus save ourselves from the recoil of our own ignorance and arrogance.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

THE VOICES OF INDIA.

Soil of Ancient India, cradle of humanity, hail! Hail, venerable and efficient nurse, hail, fatherland of faith, of love, of poetry and of science. May we hail a revival of thy past in our Western future!

I have dwelt midst the depths of your mysterious forests, seeking to comprehend the language of your lofty nature, and the evening airs that murmured midst the foliage of banyans and tamarinds whispered to my spirit these three magic words: Zeus, Jehova, Brahma.

I have inquired of Brahmins and priests under the porches of temples and ancient pagodas; and they have replied:

"To live is to think, to think is to study God, who is all, and is in all."

I have listened to the instruction of pundits and sages, and they have said:

"To live is to learn, to learn is to examine and to fathom in all their perceptible forms the innumerable manifestations of celestial power."

I have turned to philosophers and have said to them:

"What then are you doing here, stationary, for more than six thousand years, and what is this book that you are always fumbling on your knees?"

And they have smiled in murmuring these words:

"To live is to be useful, to live is to be just, and we learn to be useful and just in studying this book of the Vedas, which is the word of eternal wisdom, the principle of principles as revealed to our fathers."

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I have heard the songs of poets—and love, beauty, perfumes and flowers, they two have afforded their divine instruction.

I have seen fakirs smiling at grief on a bed of thorns and of burning coals.—Suffering spoke to them of God.

I have ascended to the sources of the Ganges where thousands of Hindoos kneel, at the sun's rising, on the banks of the sacred river—and the breeze has borne to me these words:

"The fields are green with rice, and the cocoa-tree bends under its fruit—let us return thanks to Him who gave them."

And yet, maugre this earnest faith, these breathing beliefs, despite the sublime instruction of Brahmins, of sages, of philosophers and of poets, I have seen your sons, poor old Hindoo mother, enervated, enfeebled, demoralized by brutish passions.

What sinister influence, I asked myself, has then been the cause of such a state of decomposition? Is it simply the work of time, and is it the destiny of nations, as of man, to die of decrepitude?

How is it that the primeval doctrines, the sublime instruction of the Vedas have ended in such a failure?

And still I heard Brahmins and sages, philosophers and poets, "in solemn converse" on the immortality of the soul, on the great social virtues, and on the Divinity!

And still I saw the populations bend before Him who gave their cloudless sun and fertile soil!

At last, however, I perceived that it was, alas! but an empty form.....And I saw with sadness that these people had bartered the spirit of their sublime beliefs for a verbal fanaticism.

Then it was that I sought to lift the obscuring veil from the past, and backwards trace the origin of this dying people, who without energy for either hatred or affection, without enthusiasm for either virtue or vice, seem to personate an actor doomed to act out his part before an audience of Statues.

How glorious the epoch that then presented itself to my study and comprehension.! I made tradition speak from the temple's recess, I inquired of monuments and ruins, I questioned the Vedas

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whose pages count their existence by thousands of years, and whence inquiring youth imbibed the science of life long before Thebes of the hundred gates or Babylon the great had traced out their foundations.

I listened to recitals of those ancient poems which were sung at the feet of Brahma when the shepherds of Upper Egypt and of Judea had not yet been born. . . . I sought to understand those laws of Manou which were administered by Brahmins under the porches of pagodas ages and ages before the tables of the Hebrew law had descended midst thunders and lightnings from the heights of Sinai.

And then did India appear to me in all the living power of her originality—I traced her progress in the expansion of her enlightenment over the world—I saw her giving her laws, her customs, her *morale* and her religion to Egypt, to Persia, to Greece and to Rome—I saw Djeminy and Veda Vyasa precede Socrates and Plato,—and Christna, the son of the Virgin Devanagny (in Sanscrit, *created by God*), precede the son of the Virgin of Bethlehem.

This was the epoch of greatness, under the regime of reason.

And then I followed the footseps of decay.....old age approached this people who had instructed the world, and impressed upon it their *morale* and their doctrines with a seal so ineffaceable, that time, which has entombed Babylon and Nineveh, Athens and Rome, has not yet been able to obliterate it.

I saw Brahmins and priests lend the sacerdotal support of voice and sacred function to the solid despotism of kings—and ignoring their own origin, stifle India under a corrupt theocracy that soon extinguished the liberty that would have been its overthrow, as the memory of those past glories which were its reproach.

(JACOLLIOT.)

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CORRESPONDENCE.

Radium and Radio-activity.

DEAR SIR,—Since writing my last article on "Radium and Radio-activity," certain new facts have come to light which would necessitate a modification of some of the statements in the second article of the series. But before saying anything about these, please allow me to correct certain mistakes due to the carelessness of your printer which have made these artícles in some parts a foolish peice of writing.

Thus, to mention only the most glaring of these mistakes, in the Bhadrapad number on page 18th, lines 29 and 23, 'salts' has been substituted by 'cell's; on page 19th, line 27, 'walls' has taken the place of "molecules." Turning now to the Margshirsh number, we find on page 13th, line 13, 'too' for 'two,' on page 18th lines 25, X has been omitted after Uranium, while on the next place in the table, its place has been usurped by the sign of multiplication. The same mistake is observed on pages 26th and 27th. Thus on page 26, line 28, there occurs the statement 'uranium gives uranium' which ought to be 'uranium gives uranium X.' Similarly on the next page, changes should be represented graphically thus :—

Uranium-Uranium X-Ionium-Radium.

and not as they are. On page 23rd, X at the beginning of line 16 is redundant. On page 26th, line 23, 'less' has been omitted after "doubtless."

Now to the main purpose of this communication. Radiology is a progressive science. Never a week passes when we do not hear of some new addition to our knowledge or a modification of the older vriews. Thus in the article Radium and Radio-activity II, on pages 13th and 14th of the Vedic Magazine we gave 100 as the value arived at for the atomic weight of radium emanation. But M. Debierne, who was engaged in redetermining this value, has now given (about) 220 as the atomic weight of the emanation. In order that the demands of the disintegration theory be satisfied this is as itought to be. According to the theory, radium alone disintegrates ino an atom of emanation and an *alpha* particle. The *alpha* particle we have shown to be an atom of Helium. The atomic weight of Helium is 4 and that of radium 225 (near). Thus an atom of the emanation, must, to fit in with the theory, weigh 221 (225—4=221). The value now observed, within the limits of experimental error just corresponds to the theoretical one.

Again on page 19th of the same issue, we had given two separate tables for the uranium and radium series, but further investigation has, as was expected, made it possible to connect the two. Dunne discovered an intermediate product between uranium and uranium X which he calls radio-uranium or U. In order to harmonize the results of theory and experiment, soddy has inserted between uranium X and ionium another intermediate product with a half

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period of one year, and this he calls uranium A. The experimental evidence of uranium A is still very small, but the fact of ionium being the parent of radium has been confirmed recently.

According to recent investigations by Hahn and Meiter, radium C is not a single substance. It appears to contain a second very short-lived element, which cannot be isolated by slow chemical methods. These experimenters call the formerly known substance with a half period of 19 minutes radium C_1, and the short-lived new element radium C_2. The following table, for which we are indebted to Professor F. Henrich's article published in the Zeit. f. ang. Chemie, gives the present state of our knowledge about the uranium series, doubtful elements being bracketed:—

Uranium Series

	Half period	Rays emitted
Uranium	5.8×10 years	alpha
(Radio-uranium or U′)	.....	.....
Uranium X(U″)	22 days	beta, gamma
(Uranium A)	1 year	alpha
Ionium	2000-3000 years	alpha, beta
Radium	1900 years	alpha
Radio-emanation	3. 75 days	alpha
Radium A	3 minutes	alpha
Radium B	26 minutes	beta
Radium C_1	19 minutes	alpha, beta, gamma
(Radium C_2)	Very short	.....
Radium D (Radio-lead)	12 years	None
Radium E_1	6 days	None
Radium E_2	4.8 days	beta
Radium F (Polonium)	140 days	alpha
Lead ?	.....	.....

Vigyanananand.

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NOTES.

A Forgotten Chapter of Indian History.

Of all the subjects taught to Indian students in their schools, ancient Indian History is the least well-taught. Ancient Indian Historyis an unexplored field for the most part. But very little of even that which is known of that eventful period finds its way into some popular text-books. These teach our boys that ancient Indian History is nothing but a continuous and uninterrupted record of the follies, disasters, defeats, and cowardice of India's real inhabitants. The ancient Aryas were like seared leaves that were swept away by every blast of foreign conquest. They were so utterly pusillanimous that whenever a handful of foreign invaders chose to invade them, they were mowed down like ripe corn. In one or two popular text books, it is solemnly recorded that the first foreign invaders of India were the Greeks under Alexandar.

Even in the description of that "conquest" in some books, no mention is made of the brave defence of Massaga by the Indians, of the hair-breadth escape of Alexandar himself when closely pressed by the Indians, of the valiant band of men, women, and children, that preferred cruel death and torture to traitorous conduct and traffic in the honour and independence of their country, of the utter exhaustion of Alexandar's army before Bias was crossed and of the ignominious retreat of the Greeks. But the most heinous offence against historic fidelity and truth with which authors of these books stand charged before the bar of humanity is their omission of all reference to the earlier attempts made by foreigners to subjugate this fertile land, rich in gold mines and opulent beyond the dreams of avarice and their repulse. One of those ambitious invaders was Semiramis, one of the most renowned and bravest sovereigns of her age, who ruled over the united Kindgom of Assyria and Babylonia. Of that invasion the following are the particulars transmitted by the Classics and asserted by Diodorus to be extracted by Ctesias from the Archives of Babylon. We have abridged the account given in Maurice's History of Hindustan which is now a rare publication.

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The vast empire of Assyria, recorded at that period to have extended from the Persian Gulf to the banks of the Yanais, and from the Indus to the Nile, being in profound peace, that vain-glorious princess turned her restless and ambitious thoughts towards the conquest of a country distinguished by its immense wealth, unequalled beauty and luxurious fertility of soil. Her preparations were, on all occasions, as formidable as her designs were grand and comprehensive, and she, "who erected the towers of haughty Babylon from the dust, deemed it not impossible to level the loftiest cities of India.

For three years, we are informed, the army appropriated for the intended irruption was forming, and the bravest and the most expert soldiers, from all the provinces subject to Assyria, were enrolled in its number. They were to assemble by a certain fixed period in the Kingdom of Bactria, and thence to descend, like a tempest that sweeps all before it, on the devoted country, beyond the Indus. Semiramis had heard that the chief superiority of the Indians in any land engagement lay in their elephants; they boasted that to produce these animals was the peculiar privilege of their own country, and thought themselves invincible whlist they had such formidable champions at once to defend themselves and spread destruction through the ranks of the enemy. To destory this source of confidence, she is said to have ordered a certain number of counterfeit elephants to be formed out of the skins of beasts curiously sewed together, and stuffed out in such a manner as to resemble the form of that unwieldy animal. These enormous fabrics were placed on the backs of camels, and had each a particular attendant alloted as its conductor, after the manner of real elephants. She collected from all parts those who were skilled in the construction of vessels proper for the transportation of her innumerable forces over the Indus and artificers from all the seaports in her territory awed by her meances, or allured by her bounty, flocked to her capital. In the meantime whole forests were cut down to facilitate the project. Such expedition was used in the execution of her commands, that in the third year from the commencement, these mighty efforts being completed, the immense army of the Assyrians, assembled on the frontiers of Bactria towards India, while their naval armament darkened all the western shores of the adjoining Indus. Staurobates is said by the Greek writers, to have been at that period the reigning monarch of India. The Aryan king undaunted by the menaces

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of Semiramis and unmoved by the report of her formidable preparations, prepared herself with equal vigour against the encroachment of a foe, provoked by no insults and inflamed by no wrongs, but urged only by the blind fury of ambition to attempt the subversion of the ancient throne of India. A huge army was collected. A numerous train of elephants decorated with every dreadful apparatus of war was brought together. A marine force was also organised. 1000 barks were constructed with all speed. The Army of Semiramis whose general was Dercetaeus but which was led by the queen herself, consisted, it is said, of 40,00,000 of infantry and cavalry, 100,000 chariots armed with scythes, 2,00,000 camels for various uses, and 3000 vessels.

When this vast train arrived at the banks of the Indus and Semiramis observed the enemy's fleet arranged along the opposite shore, she gave orders for the immediate launching of the vessels she had constructed, and manned them with the most determined and experienced soldiers in her army. The shock is recorded to have been terrible, and the battle for a long time was obstinately maintained on both sides; but the greater experience in naval concerns of the Phœnicious and other martime adventurers, who attended the Assyrian army, and who had been judiciously blended with the troops gave, at length, a decided superiority to her fleet, and victory declared for the invaders. Above a thousand of the Indian vessels were sunk, and an immense multitude taken prisoners. The triumph of victory added new fury to the wild and boundless ambition which goaded the mind of Semiramis. She commanded her generals to let loose their fury upon the frontiers of the invaded country. The whole coast of the Indus was desolated for many leagues, and many rich and noble cities in its neighbourhood were first plundered and then levelled with the ground.

The wary Indian monarch, although discomfited, disdained to despond under the difficulty that involved him, but, rallying his forces, retired to some distances from the Indus, and, drawing up his troops in order of battle, invited the exulting enemy to renew the engagement by land.

Semiramis mistaking this politic and cautious retreat for precipitate flight, immediately ordered a bridge of boats to be constructed and extended quite across that wide and turbulent stream on which

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with her whole army, she prepared to pass with all the arrogance of a conqueror. Having arrived in safety on the eastern shore, and appointed a guard of 60000 men to defend the bridge, she hastened with far more celerity than prudence to the field of battle, disposing her counterfeit elephants in front to intimidate the enemy, who, at the sight of them, was seized with equal wonder and consternation. That wonder, however, was turned into just contempt, and that consternation into shouts of triumph, when, by some deserters from the Assyrians, they were informed, that the objects of their astonishment were only the artificial fabrication of that martial genius of Semiramis, and that the war elephant still remained the peculiar and unrivalled appendage of an Indian army. To remove every apprehension on that head, heralds were commanded, by sound of trumpet, publicly to proclaim this intelligence throughout the camp; d the van of either army now meeting, commenced the important flict that was to decide the fate of India.

At the first on set, a circumstance occurred which greatly con-buted to keep alive the ardour of the Assyrians, and inspire them with the strongest hopes of a decisive victory. The advanced legions of the Indian army consisted of cavalry and armed chariots, and the horses, to whom elephants were no novel objects, rushed on to the conflict with dreadful impetuosity, but when they approached nearer the line of those pretended animals, the strong offensive odour emitted by the hides so terrified and scared them, that they were immediately thrown into the utmost disorder, the greater part threw their riders to the ground, or hurried them amazed and nerveless into the very centre of the Assyrian army. The active exploring eye of Semiramis, who was on fire to finish the undertaking she had so successfully begun, soon discovered the disaster, and that intrepid princess, instantly placing herself at the head of a select body of her bravest veterans, rushed upon the disordered ranks of those advanced legions, effected their complete overthrow, and drove them back to the main body of the Indians. Staurobates, unable to account for this fresh malady, was equally confounded and astonished, but, quickly recovering from his confusion, exerted himself with resolution proportioned to the emergency, and moved forward, with that vast body of infantry which composed the centre. The elephants followed after in an immense train, and, in a short time, both armies were completely and in every part engaged. Than such an engagement, if imagination has not had too great a share in it

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formation, nothing can be conceived more terrible and sanguinary; whether we consider the number of the contending armies, or the magnitude of the prize for which they separately fought. In fact, we are told, that the shock was beyond description violent, that the action was long and obstinate, and the carnage terrible; as well from the number as ferocity of the real elephants in the Indian army, who, raging through the field, spread havoc and dismay among the ranks of the enemy, while their monstrous and inanimate representatives, on the contrary, served only to encumber the Assyrian army and its motions. Harassed by the resolute assaults of the Indians on the one hand, and trampled by the enraged elephants on the other, the fortitude of the Assyrians at length gave way, and they were pursued with great slaughter from the field to the banks of the Indus. Towards the close of the engagements, the monarch of India and the empress of Assyria met, and a personal combat ensued between these mighty competitors for fame and empire. Conspicuous throughout the day on an elephant of uncommon magnitude, the former had fulfilled every duty of an active and wise commander, and the latter had fought with that romantic spirit of heroism which distinguished every action of her life. She now hoped to bring the important point in debate to a speedy conclusion, and by the death of Staurabates, obtain the summit of her wishes. All her efforts, however, were ineffectual; nor was she fortunate enough to make her royal antagonist feel the force of any weapon, hurled by her arm. Staurobates, on the contrary, twice wounded the female invader of his realm the first time with an arrow that grazed her arm, and the second time with a javelin that pierced her shoulder. Stung with the agony of her wounds; but still more deeply galled by the rout of her army, whom she beheld flying on every side from the field in the utmost disorder and confusion, the distracted queen now turned the head of her horse towards the Indus and arrived in time to superintend the disgraceful passage of her squadrons over that river on which they had so lately been triumphant. The passage, however, was not accomplished but with considerable hazard and with the loss of the greater part of her remaining forces, for, so hot was the pursuit of the Indians, that, to avoid their fury, thousands plunged into the stream, and were drowned; while thousands more were trampled down in the hurry of tumultuous debarkation, and received a far less honourable death than their companians who died bravely fighting in the field of battle. The enraged Semiramis now prepared to take a severe

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revenge for the defeat of her troops. Observing that the gross of her army had gained the shore and that the Indians continued to pursue them over the bridge which she had constructed, she commanded that bridge to be suddenly cut down, by which an immense multitude of Indians were instantly ingulphed, while others were hurried down that rapid streams, or dashed to pieces on its rocky banks. This is the substance of what Diodorus Siculus hath handed down to us on the authority of Ctesias. Other writers of antiquity represent the sequel as still more fatal; for we are informed by some, that she perished in the expedition, and by others, that she made her escape with only twenty persons in her retinue.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

———:o:———

The Next Anniversary of the Gurukula.

The dates of the forthcoming Anniversary of the Gurukula have been changed. The annual celebrations will, as now settled, commence on the 12th of April. Grand preparations are being made. Prof. Sinha is busy in research work and it is hoped, that in addition to Wireless Telephone and Telegraph he will, also, be able to exhibit on the occasion electric bells constructed by his pupils. As already announced, Mr. Rabindra Nath Tagore, the poet of Bengal, and Pt. Vidhushekhar and several other learned men of India-wide reputation will come from Bengal and other parts of India to join the Saraswati Sammillan (Symposium of the Learned). A conference will be held to discuss the question of devising practical measures for the propagation of the idea of making Arya Bhasha (Hindi) the *Lingua Franca* of the Indian continent. Mr. Sarda Charan Mitter, the Hon'ble Pt. Madan Mohan Malvya, and other distinguished leaders of thought will be asked to attend the conference. A very large attendence of the educated and uneducated Aryas (Hindus) is expected because the schools, colleges, and offices will be closed on account of Easter and thousands of orthodox pilgrims will be at Hardwar on account of Baisakhi. All things considered, the approaching anniversary gives promise of being an unprecedented success. Intellectual

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treats will be provided for educated people,soul—elevating sermons and spiritual discourses have been arranged for the behoof of the religiously disposed, scientific devices constructed in the Gurukula Workshop by Professor Sinha and his pupils will be exhibited for the benefit of those interested in scientific advancement, a Kindegarten and Drawing exhibition will be organised for the good of those interested in the question of Infant and Primary education, and last though by no means the least, the entire compound will ring with the sound of holy Veda Mantras and lectures in Sanskrit will be delivered to kindle the enthusiasm of those, who love classic culture and believe that a revival and rejuvenification of Sanskrit learning and the virile civilization of the ancients alone can raise India once more to the position of the Queen of the Civilized World—which prou dposition it once held—and rescue mankind from the thraldom of Materialism and the slow but sure poison of Mammon worship. Let us hope that our readers will make it a point to attend the anniversary and to contribute their quota to the Gurukula Funds.

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